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THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

DR. ELY IN TROUBLE.

The celebrated Ezra Stiles Ely, D. D. of Philadelphia, having lately been foiled in his anti-republican plans, by the patriotic Senate of Pennsylvania, to which body he applied for an incorporation preparatory to the consummation of his designs in favor of an union of Church and State, has more recently published an octavo pamphlet of 32 pages, the object of which appears to be to effect an honorable retreat, and if possible, to make his peace with an offended public. We are indebted for a copy of it to the polite attention of a friend in Exeter, N. H. It is entitled, "The duty of Christian freemen to elect Christian Rulers: A discourse delivered on the 4th of July, 1827, in the seventh Presbyterian Church in Philadelphia, by Ezra Stiles Ely, D. D. Pastor of the third Presbyterian Church in that City: With an appendix, designed to vindicate the liberty of Christians, and of the American Sunday School Union." As its title imports the first 14 pages contain a new edition of his famous 4th of July electioneering Sermon, in which he disclosed the intentions of his sect to form an amalgamation among certain limitarian denominations, to control our popular elections and to take our national and state governments into their hands.—This is followed by a complaint against the Senate of Pennsylvania for having rejected the petition of the Am. S. S. Union on the ground that it was designed to prepare the way for the success of Dr. E.'s plans,—containing also the substance of the proceedings of that body, with the author's strictures upon the same, and sundry letters and extracts of letters from Gen. Jackson to Dr. Ely, tending to show that the General's opinions so far coincide with those of Dr. E. that it is "the duty of Christian freemen to elect" Gen. J. as our principal "Christian ruler."

Dr. Ely now finds it politic to contend that his celebrated Sermon did not advocate a Union of Church and State; that all he contended for, was, that Christians as well as Infidels have the liberty to vote for whom they please;—(Let it here be observed that he admits none to be Christians but such as belong to a few orthodox sects, and brands with the name "Infidel" all who cannot subscribe to what they agree to call fundamentals,)—that in the exercise of this right, he recommended to the orthodox sects to organize a "Christian party in politics" for the purpose of "controlling every election in the country," of voting for no citizen for any office who refuses to join his "party" and of excluding from all office high and low, every man who is not "orthodox in his faith." Now it is true—very true,—that in all this there are not the words "Union of Church and State;" but who will say that his recommendations were not calculated to effect what amounts to such an union? Let his advice be followed,—let his plan be consummated,—let his new christian (orthodox) party be drilled and disciplined and obtain the control of all our ballot boxes, and what would be the result? Why, according to Dr. E.'s own statements, the patronage of the government would be exclusively confined to the orthodox; no man could be permitted to lift up his voice in the councils of the states and nation—none could take even the smallest part in enacting laws, assessing taxes or expending money, who was not "orthodox in his faith." All liberal christians—in short all other citizens must become the oppressed subjects of this cruel, this exclusive, this intolerant hierarchy. Is this not in fact a Union of Church and State? Is it not in other words, a Religious Establishment, and that too of the worst kind?—worst, because while we pretend to live under a republican government, we are in fact to be in a more pitiable condition than the enemies of the Religious Establishment are in England; for even there the opponents of the existing government are allowed to take seats in the Legislative Councils and to hold almost any executive appointments.

It is in vain—utterly in vain for Dr. E. now he is beaten, to come out with his whining cant and pretend that he has not advocated a Union of Church and State. He has practically, done it; and his denying the fact is by no means creditable to him on the score of honesty. Let him not have met the rebukes of an insulted public,—let him have succeeded in his petitions to the Pennsylvania Legislature, and think you, he would then have held such language as he now holds! No. "Give him an inch and he would take an ell." He would never commence a retreat as long as he was in the high road of successful experiment. The language which he now holds is forced from him by a desire to escape the condemnation of the American public,

and the hope of being permitted, unsuspected, to begin again, by other and more artful means, the consummation of his irreligious and anti-republican designs.

Dr. Ely thinks it very strange that his Christian, orthodox party are not to have the liberty of voting for their own members for President, &c. and of excluding Unitarians, Universalists, &c. &c. from office! It is indeed strange that one set of men in this free country cannot be allowed the liberty to deprive all the rest of their rights and liberties. "Tell about this being a free country?" said a newly imported Irishman,—"Why one man has not even the liberty of knocking another down and killing him! Strange land of liberty this." That men have a right to vote for whom they please, there is no doubt; but they have not, according to the genius of our Constitution, the right to organize themselves for the purpose of oppressing others and depriving them of their rights. And any man, who, either in religion or politics, will not be tolerant towards other sects and parties, who is not willing that they should have their proportionate share of representation in the government of the republic, but would exclude the meritorious members among his opponents from all offices of trust,—does in truth do violence to the very spirit of our Institutions, and is undeserving the name of a republican. This country is a free one, and every interest, every sect and every party has or ought to have the right of being heard in the administration of the government in which they, as much as others, are deeply concerned. But let a great religious aristocracy be built up with influence enough to monopolize all the patronage of the government, excluding and oppressing all who have too much democracy, too much honesty, to join their unholy alliance, and what candid man will say, as Dr. Ely says, that it would not "infringe in the least upon the Charter of our civil liberties?"

The following is the speech of Hon. J. HARE POWELL, Senator from Philadelphia on the bill to incorporate the American Sunday School Union. Mr. Powell is one of the most able and respectable citizens in Philadelphia.

When I accuse their agents of machinations, I do it fearlessly—I am prepared to establish that which I utter by their own language—by tracing a systematic effort, to boldly assume the despotism of "dictators," daringly avowing their object, exclusion from "all the political power of the country," of all men whose consciences have been warped—whose characters have not been secured by their system of education—their rites of "baptism"—their modes of worship—their notions of the trinity and of transubstantiation, promulgated by certain blind zealots, who would make all men and all doctrines subservient to an established "orthodox" creed.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union—an ingenious attempt, to confute by anticipation all which it is supposed the opponents of the bill can adduce in support of the grounds which they have assumed. With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer—that which they have written—that which they have published—that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown—that a single fact can be brought in support of the positions, which he has assailed. (Here Mr. Powell turned towards Mr. Duncan saying) permit me sir, to ask, will you deny that this substantial octavo, entitled "the Sunday School Magazine" is authentic—that this collection of Sunday School documents—of Sunday School Union reports—of Sunday School precepts—of Sunday School Union political disquisitions, and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny, that it is worthy of belief—that it is a compilation of such miscellaneous papers—of such pathetic addresses—and of such documents as they consider illustrative of their intentions, or conducive to their ends? I find in this work, 2d report of the American Sunday School Union, page 93, May 1826:—"These institutions may terminate in an organized system of mutual co-operation, between ministers and private christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place, and a duty, in the grand onset against sin." "In ten years, or certainly in twenty, the political power of our country would be in the hands of men, whose characters have been formed under the influence of Sunday Schools." And in page 5, of the

same work: "And the experience of the civilized world demonstrates that the character of a man is built upon the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools of a different description, and of rendering them so abundant as to force out of circulation, those which tend to mislead the mind. They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this rather than tamely issue sentiments, which in their consciences they believe to be false or inconsistent with the purity of divine truth." That this is not a vain boast, they have proved by their 3d report of 1827, on the 1st page, I find [Here Mr. Powell read another book which had been laid upon his desk] that "1,616,796 publications which added to those issued by the society in the two preceding years, make a grand total of 3,741,341." Not satisfied, sir, with this vainglorious display in their regular reports, republished and circulated in their Magazines, they have appended a catalogue to one of their works wherein they have reiterated in stronger terms, if practicable, the great object of their association. (Here Mr. Powell again turning to Mr. Duncan said) will the gentleman receive this as a fact? Will he consider their own statements as worthy of regard? Or will he contend, that in the assumption of the power to alter books, to change the ideas of the author, they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use. If I were to call them dictators, I should be accused of injustice, yet they say in their catalogue "while the committee feel the immense responsibility which they assume, in becoming dictators to the consciences of thousands of immortal beings, on the great and all important subject of the welfare of their soul; while they dread the consequences of uttering forgeries, (!) or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which in their consciences they believe to be false or inconsistent with the purity of divine truth." They continue in the same page to assert, "in preparing works for the press, the utmost liberty is used with regard to whatever is republished by them." And "in changing even the ideas," they alter the arrangement, mutilate the work, and change the ideas, yet retain the name of the author, thus making established names and forced constructions of received doctrines, subservient to their "dictatorial" will.

We are told that the managers did not write the passage predicting that political influence which "in ten years is to assume all the power of the country," and in ten years is to turn us all out of our seats.—We are told that it was written by a clergyman: is it on that account of less force? It has been urged that it was written by a Connecticut clergyman. The gentleman has forbidden to make comment on this point; he exultingly exclaimed it was only the production of a Sunday School teacher; would he have us infer that it should, therefore, be rejected as futile and unworthy of belief? No sir, he will not venture to tell us this; he has told us much which I did not expect to hear; he has introduced an Episcopal Bishop with some irrelevant and harsh remarks which I shall pass by as unworthy of my regard. I am concerned that my friend in his happy vein of sarcasm, has placed Dr. Ely in a ludicrous light, "poor" Dr. Ely as he calls him! Heaven forbid that I should call him poor, or compare him to "a scare crow," or to "the pope"—He has coupled him with Gen. Jackson, and attempted to excite the Jackson feeling in this house: I regret that he has done so, although I well know his appeal will avail nothing. I have never seen, sir, any instance, in which that feeling has been excited on this floor, and I am well assured it never will be exerted, except on fit occasions, if such can here arise, in relation to the great contest for political sway. I cannot conceive by what motive he could be impelled to introduce General Jackson's name, unless it be from the connexion in his own mind with the views of the agents of the Sunday School Union, and their determination in "ten or at most twenty years" to establish ecclesiastical domination, or the Union of Church and State.—[Here Mr. Powell read from the 3d report of the Sunday School Union, May 1827, page 17.] "The annual report of the board of managers was then read by the Rev. Dr. Ely, of the third Presbyterian church, by whom it was written." I will ask my colleague, is not poor Dr. Ely, by this passage identified with the Sunday School Union, as the expounder of their views, as the writer of their report. (Here Mr. Powell read the following extracts from Dr. Ely's sermon.)

"In other words, our Presidents, Secretaries of the Government, Senators, and other Representatives in Congress, Gov-

ernors of States, Judges, State Legislators, Justices of the Peace, and City Magistrates, are just as much bound as any other persons in the United States, to be orthodox in their faith."

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the word, be baptized and celebrate the Lord's Supper." The electors of these five classes of true Christians, united in the sole requisition of apparent friendship to Christianity in every candidate for office whom they will support, could govern every public election in our country, without infringing in the least upon the charter of our civil liberties.

The Presbyterians alone could bring half a million of electors into the field."

"I propose, fellow-citizens, a new sort of union, or, if you please, a christian party in politics, which I am exceedingly desirous all good men in our country should join."

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian." It will be objected that my plan of a truly christian party in politics will make hypocrites. We are not answerable for their hypocrisy if it does."

We have seen, continued Mr. Powell, that a reverend and erudite gentleman, whose piety and good works might have been taken as guarantee against all danger of clerical violence or sectarian proscription, has boldly exposed the system of tactics, and has designated the modes of attack in which even he, so highly revered, so implicitly obeyed, would employ the "disciplined army where every one has a place, where every one knows his place," to exclude from "all the political power of our country," all men whose characters have not been formed by Sunday Schools. If this gentleman, justly elevated by talents, so highly embellished by learning and so much distinguished by religious sway, be so zealous as to consider ecclesiastical domination the dear object of his career, what may we not suspect, what ought we not to expect from ignorant and bigotted satellites, radiating light and heat from a grand luminary, a "retrospective theologian," a Machiavelian politician, soaring in regions of visionary philosophy, calling on half a million of followers to rally for the exclusion of all men who are not "orthodox" from the polls.

This reverend and meek christian, we have seen, is not merely an associate of the Sunday School Union—he is their organ—the person selected to compile their report—to read their report—and I have their own authority, to write their report; thus made the guide of the vast machine, prepared to "force out of circulation," all works which they do not approve—to force upon "Schools of a different description," books which they have mutilated, still sanctioned by the authority of the original author's names, although perverted and adapted to the tastes of those who are to be trained as implicit believers in that which, the christian pastor happens to deem the orthodox faith.

That the managers of the Sunday School Union, are full well impressed with the danger of clerical interference, is sufficiently manifest from the clause in their constitution, which admits but laymen as members of their board, and that they apprehend the force of the arguments which such interference would inevitably adduce, in opposition to their prayer for a charter is evident from the fact, that they have told you, that all but laymen are excluded from their board. But it happens that notwithstanding the resolution they have evinced, the acumen they have displayed, the sagacity and determination, with which all these movements are fraught, they have been seduced from their purpose by that good feeling—that christian acquiescence—that high degree of humility which religion imposes, and which her pastors can adroitly turn to any end which they deem good.

They have assured us that all men and all children, and of all denominations are alike objects of their fostering care and that no religious creed—no sectarian feeling, no desire but that of doing good can operate upon their minds. I believe them: they are incapable of falsehood, it is not possible to make them designedly do wrong. I repeat it is not of them I have fear, nor is it of men remarkable as the reverend pastor, that I have dread: for I am assured that he is stimulated but by an honest desire, to make all men christians after his own fashion—to make them all happy in his own way—to make them all orthodox in his own faith; he has told us this, and he has told us the truth. Nor have I objection to the denomination of christians whom he would lead.

It is to the casuistical workings of priest craft—the ceaseless efforts of misguided men, whose brains inflamed by any passion, would make them humble, and will-

ing tools, prepared either to act as decorated pageants in the "grand army," as it is called, in a crusade for political power, or to submit as ejaculating martyrs at the stake, to satisfy the vengeance of religious bigotry and mad zeal. This is strong language, but, sir, have we not been told that "all the political power in the country within ten or twenty years shall be in the hands of persons whose characters have been formed at Sunday Schools"—formed under the direction of those who can force out of circulation that of which they do not approve—of those who boldly assert that they will force into use that which they have mutilated, and have adapted to their own ends—of those who daringly declare that they are dictators to the consciences of thousands of immortal beings—of those whose organ utters anathemas from the House of God, calling on his followers to form a "christian party in politics," to be supported by "half a million" of followers—to establish ecclesiastical domination—the rites of baptism—the orthodox faith throughout the land.

Such consequences are not to be apprehended in our day, but they are to be apprehended if we believe the predictions of the pious gentleman, and if we regard the prayer of the petitioners asking a charter, and the bill which they have prepared for our file, authorizing them "forever hereafter to hold all and all manner of lands, tenements and hereditaments," without limitation of time or capital, but merely acquiescing in the limitation of annual income, not to exceed ten thousand dollars per year.

We are told that no sectarian feeling can operate in the board of managers—that all persons may become contributors—may be made voters, and that no man is disqualified by his religious sentiments from participation in their concerns. Let it be admitted that there is no test at this time in force. But has not their reporter—the accomplished and frank expounder of their views, the Reverend gentleman told us, from the pulpit, in the house of God, that he would marshal his forces,—that he would call on half a million of followers to proscribe, exclude from the highest to the lowest civil offices those who had not been "baptized"—who are not orthodox in their faith—those who are not Presbyterians. Can it be believed that this gentleman whose character stands so deservedly high for steadiness of purpose, would say that which he did not mean to be seriously received, that having said it, he would not act upon it, or that he acting upon it would disregard the means which we have been told would in "ten years" give effect to the great end? Would he in his pious endeavors to do that which he conscientiously thinks right, forbear to apply his eloquence? would he not marshal his forces to exclude from the list of agents, if not from the board of managers, all those whose creed, whose purposes and whose objects were not consistent with his own?

A grand system of proselytism has been formed—rules are given for the modes of attack upon the old and the young—"the hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims of sectarian zeal.

I shall be forgiven, I trust, by them, if in obedience to my oath to defend the constitution, I oppose a deliberate plan to exclude in ten or twenty years, any set of men, whether educated or uneducated, whether "orthodox" or heterodox, from the political power of the country, a plan avowedly to operate in destroying the freedom of the press—in fact to establish ecclesiastical domination throughout the land.

FOR THE CHRISTIAN INTELLIGENCER.

EXCLUSIVENESS.

There is no observation so common among the exclusively righteous, as that; "There is but one right way"—and this observation generally follows their arguments, adduced in proof that their way is the exclusively right way: "Consequently," say they, "if I am right, you are wrong; and if I am wrong you are right,"—at the same time mentally reserving the sentiment, "I know that I am right." Now this is not merely claiming the infallibility of popery, but an equality in perfection with God; which is downright blasphemy. For there can be but one being perfectly and infinitely right, and that is God—for he only is infinite in that wisdom and knowledge; which is necessary to a perfect rightness. And we can be right only in proportion as we participate in the perfect knowledge of God. Consequently to claim an exclusively right way is to claim the infallibility and perfection in truth, which belongs only to God; instead of possessing that christian humility, in view of our own imperfections, which we ought. Instead therefore of claiming exclusive righteousness, let us humbly thank God for that degree of truth with which he may have enlightened our minds, and beseech him under a deep sensibility of our own imperfections, that we may grow in grace and in the knowledge and participation of his righteousness. J. W. H.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, APRIL 4.

EXPERIMENTAL RELIGION. Religion consists of three parts, Theoretical, Experimental and Practical. It is by a proper union of these three, that the true christian character is formed. A correct system in every thing is necessary to a correct and profitable operation, and without a zeal, a heartfelt interest in it, but little will be performed. While therefore we urge the necessity of a correct faith, and assert, that faith without works is dead, we would not forget that there is and must be a deep and lively feeling abiding in the heart which makes us rejoice in the hopes, and ardent in the duties, of religion. Some, it is to be feared, are too much disposed to separate these three qualities of the christian character; and hence we see those who, making religion consist in faith alone, are vociferous in their pretensions to a more correct creed. Such become dogmatic, disputatious, intolerant and unforgiving. Some again consider religion as consisting altogether in feeling;—in certain ecstasies and transports, (which, by the way, can never be lasting,) and thus become bloated with self-conceit, frenzy and superstition. Others again there are who seem to view religion as consisting altogether in an outward conformity to the rules of virtue. Such are apt to be lifeless, cold and dry, as it relates to their interest and inquiries on religious subjects, and though they may be good men and useful citizens, yet the cause of truth will never be much indebted to them for any improvements in religious science.

Religion should be experimental, as well as practical and theoretical. The heart should be touched with the fire of divine love—should be melted into gratitude, and adoration toward Him who is the source and object of our best affections. "Thou shalt love the Lord thy God." This command is not unmeaning. It requires the devout exercise of the heart pouring out its best and most generous sensibilities, like water, in a tide of undissembled affection towards God and his creatures. And is there not enough in religion thus to engage our better powers in a frame of devotional joy? Is not a faith which embraces the divinity Himself as our Father and Friend, and as the Benefactor and Saviour of all others also;—a faith which penetrates futurity, and enables us to dwell with all necessary certainty and with a holy satisfaction, upon the "ultimate reconciliation of all things to God," calculated to awaken the finest sentiments of the human breast, and make the heart beat with rapture in view of our destination? Let us then not be cold, unfeeling and dead. Let us enter with engagedness into the sublime realities of religion. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

NEW PAPER. We have received the 2d number of a new Universalist paper, published in Plymouth, Mass. entitled, "SPIRIT OF THE PILGRIMS AND MESSENGER OF RECONCILIATION." It is published in an octavo form on the first and third Fridays of each month at \$1 in advance; or \$1.50 if not paid within four months. The number before us contains many good and spirited articles in favor of Universalism, and we wish it an extensive circulation. It is conducted by an association of gentlemen. We regret that we have not received the first number.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

AN ADDRESS

Delivered at the Installation of the Officers of Solar Lodge, Bath, in December last, by Rev. SILAS STEARNS, Pastor of the First Baptist Church in that town.

Man is a social being. Upon society his happiness and usefulness greatly depend. It has been doubted, by a great and good man, whether any rational being, however perfect and exalted he may be, can be happy alone. What may exist beyond the ken of human reason, we know not, but as far as our intellect can extend, it is at once obvious, that the felicity of a solitary individual must be incomplete. The experiment has been made with regard to man; and a decision given, by a judgment, which none will have the temerity to call in question. That this experiment has been made upon a noble and exalted being, we are certain, from a most authentic source. By that Volume, which all masons consider the great light, we are informed that man's creation was a subject of divine consultation; that in the image of his Maker he was created; that he was but a little lower than the Angels; that he was, by divine appointment, made lord of this lower world; that he possessed such a capacity and sustained such a relation to his Creator, as to hold familiar intercourse with Him.

Of man, the most noble of all his works, in his best estate, Jehovah said "it is not good for him to be alone." How long after human society was formed, man was content with that which pertained to domestic life, as not, perhaps, easily determined. From history both sacred and profane, it is evi-

dent that associations were formed in the first ages of the world. That two are better than one was a maxim, which was in the experience of dependent mortals learned with little difficulty. Such was human weakness that no great work could be effected, without united effort. To elicit the powers of genius and to cultivate the arts and sciences, that cities might be built and empires established, combinations were early formed of the most active part of the community. It was soon found, that though one alone could do but little, scarcely any thing was impossible, where multitudes were united. In this respect they soon found that union was strength. To so great perfection did they carry this in their united plan and effort at Babel, that had not Jehovah interposed and confounded their language it is impossible to tell how high this tower would have arisen. In the wisdom of God it was perceived that great power with man in his degenerate state, would be dangerous. He therefore saw fit, by confounding their language to limit within smaller bounds, that power which is the effect of combination. Had the motives of the Babel builders been good, this confusion of tongues had never taken place. It was either a disbelief of the promise of God that he would never again, with the waters of a flood, destroy the world, that led them to build a tower sufficiently high to secure them from such an inundation; or, a spirit of pride, by which they sought to immortalize their names. To punish mistrust or mortify pride, was no doubt the design of this calamity. Within proper limits, however, God not only permits, but even encourages mankind to increase their strength, by forming themselves into societies and by drawing the cords of union as close, as power, human or divine, can effect. The Masonic institution, has ever been contemplated, as a social order. When it assumed the exact form which it now bears is not of so much moment for us to determine. The spirit of masonry can be traced to a very early period and is even coeval with the creation of human society.

With great brevity we shall now notice some of the advantages of masonry viewed merely as a society of friendship. One of the most prominent benefits of masonry is discoverable, in the admission to one friendly retreat, persons of different religious and political opinions; while the door is faithfully, and forever, barred against the open and avowed infidel. Some periods of time are justly called days of religious persecution, at particular times and in particular places, the unhallowed flames of religious bigotry and cruelty heated from infernal coals have raged to such a degree, that not only bitterness and wrath, clamor and evil-speaking have prevailed, but contention and even imprisonment and death. But in the friendly retreat of our masonic temple, these contentions are not known.

If they exist among the members of the craft, they are left behind, when entering this peaceful dome. Here, as in the ark of the holy patriarch, the lion and the lamb lie down together. The bear and the ox feed side by side. By the most solemn ties masons are bound not to bar from their embrace a brother on account of his religious views. This, like the constitution of these favored states, places the subject where it should be, open to free investigation—True religion can lose nothing by free inquiry and the sooner the false is discovered the better.

A religion which will not bear the investigation of the most scrutinizing, is not worth the having. Blind devotion is an invention of the mother of harlots, error and imposture shun the light; but truth and virtue stand the test of scrutiny. In communities composed of numerous individuals, different views and interests of a political nature are frequently seen. Although it is our happiness to live to see a period in which political rage and fury have measurably ceased, yet in our recollections these unhallowed days remain, days in which disagreement in a political creed could scarcely be forgiven; then in some instances a man's foes were of his own household, but even then our lodge afforded a screen from such political animosity. Here the endearing appellation of brother, greeted our ears, and the friendly hand was extended by one partisan to the other. Fell discord could find no admission into our well-tiled Lodge, here we recollected, that we all were brethren, and endeavored to govern ourselves accordingly.

Another advantage of masonry viewed as a social order, arises from the increase of acquaintance, which its members obtain. This, to be sure, is not so much the case with native inhabitants, or residents of long standing, but to the stranger, the advantages are immense. He feels to be a stranger in a strange land, known to but few himself, his knowledge of others is also limited; he enters the masonic edifice; his name is recorded; his acquaintance is enlarged; he is introduced to the domestic and social circles, a large accession is at once made to his happiness, and by increasing his business in life, his usefulness both to himself and others is greatly increased. To the institution, I feel much indebted in this respect, and in speaking my own, I have no doubt, spoken the feelings of many brethren present and absent. Besides, when the mason becomes a traveller, by sea or land, how grateful, especially in times of misfortune, to meet in a stranger, a brother, who prompted by obligations of a most solemn nature, is ready to afford, not merely the balm of sym-

thy, but such assistance as his circumstances may require. That this is done, and has been done, we have the most indubitable evidence.

Another advantage of masonry is the relief which it affords to the disconsolate widow and helpless orphan. This, according to an apostle, is a most important part of pure religion. We readily confess that we deem this among the superior glories of our order: to wipe the tear from the broken-hearted widow; to protect the defenceless, fatherless child, is a work worthy of the highest order of intelligences,—a work in which an angel would rejoice,—a work resembling his, who is good to all and whose tender mercies are over all his works. As inhabitants of a vale of tears, sympathy and benevolence will become us. Our goodness cannot extend to our God, it cannot profit him; but it may extend to a fellow sufferer, it may be profitable to a man like ourselves. If it be said that as men we are prompted to these things, and why the need of societies for such purposes? we answer, we are prone to negligence and forgetfulness; we need to have our minds stirred up to our duty; a society can afford more help with less individual sacrifice, than one alone. Many who would otherwise have languished in want, and alone, have arisen up to call their masonic friends blessed. Often have masons found it more blessed to give than to receive. While these benevolent principles are maintained and practised, the masonic temple will remain unimpaired, even should Morgans multiply, and defection and perjury stalk abroad in every city, town, and village of our country.

In this laconic address, masonry has been viewed only in the light of a social order. It is not however by any means intended here to fix its boundary, that it yields much moral and religious instruction is beyond a doubt. The perfections of deity, the depravity of man, his frailty and mortality, the immortality of the soul, the mediation of a Saviour, the necessity of regeneration and the retributions of eternity are more than hinted in the instructions which it imparts. No one who has with an enlightened mind, reflected upon our emblems but has seen a striking analogy between masonry and christianity. On the part of the former a vast superiority must be acknowledged when contrasted with any other society, yet when we trace masonry to its source, when we contemplate its design, consider the mode of its instruction and the requisitions of its members, they will appear to exhibit a most striking resemblance to each other. A field here opens too large to be traversed this evening. Let us trespass upon your time and patience we hasten to join in congratulations of the members of Solar Lodge, for the many merciful circumstances attending this your annual festival.

It is now about 17 years, since my name has been recorded in your book.—Since that period this Lodge has gained much, in almost every respect; the increase of its members has far exceeded our most sanguine expectations; its influence and respectability have also been greatly augmented. But a painful reflection presses upon us while we review the past. Many of our worthy members who have often aided, in the labors of the mystic temple, have fallen by the great leveler, to rise no more, until the last trump shall sound. While we stop to drop a tear over departed worth, we would with gratitude notice the goodness of God during the past year, that the solemn funeral service has been but once required. May we be admonished by the fate of our departed brethren to prepare for our own dissolution and from the divine forbearance, be influenced to unfeigned penitence for our many offences, and to the exercise of that charity, which shall cast a mantle over the frailties of our erring unfortunate fellow creatures. May those who as officers the past year, have presided over this Lodge, and are now retiring, retire with the approbation of their brethren, and their own consciences, as having faithfully discharged the duties of their office. May those who are now entering upon these duties, be enabled to perform them with satisfaction to themselves and to the benefit of the craft.

Under the influence of the salutary principles which we profess, may we all invariably act with the unyielding spirit of him whose memory this evening we embalm, against vice and error. Let us too exercise the gentleness of him, who was meek and lowly, to all who give evidence that their aim is good. In this way shall we best evince that masonry is an institution, founded upon good principles and designed for the benefit of man. May brotherly love so continue as to prevent in erecting our masonic edifice, the sound of axe or hammer, that whatever befalls us without, we may enjoy peace within. In this changeful world may we be ever ready to help a falling brother and to do good to all, showing to the initiated and to those who are without, that our love is not in word and in tongue, but in deed and in truth. No institution, however good, no principles, however correct, can essentially benefit us unless they have practical influence upon us. Mankind will make up their judgment of us and those societies to which we are attached, by our lives and conversation. In the language of an apostle, permit us to conclude our address, "finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if

there be any virtue, and if there be any praise, think on these things."

FOR THE CHRISTIAN INTELLIGENCER.

RELIGION.

What is it that can cheer the hour,
When clouds of sad misfortune lower,
And cast a gloom o'er every flower?
Religion.

What is it that can ease the smart,
Which hatred's sharp and venom'd dart
Makes in the meek, defenceless heart?
Religion.

And what extinguishes that fire,
Which envy, and which hate inspire?
That burns within with wrong desire?
Religion.

What is it that prepares us here,
To see our way to heaven clear,
And welcome death without a fear?
Religion.

Then grant me, Heaven, this gift divine,
And cause it through my life to shine;
But still, to me do not confine
Religion.

But send, O send it to the whole;
From east to west, from pole to pole;
Till thou shalt own in every soul,
Religion.

FOR THE CHRISTIAN INTELLIGENCER.

MR. COBB'S REPLY TO "CINCINNATUS."

Mr. Editor,—I observe in your 11th No. some remarks signed "Cincinnati," expressing disapprobation of my course in the legislature with respect to Waterville College. I am said to have "contributed my influence in support of the claims of the Baptist Theological and Literary Institution." Permit me to say that, whenever I shall vote away the State's money to such an institution, let every good citizen rise up and condemn me as violating the principles of moral justice, and the letter and spirit of the State Constitution.—Our Legislature cannot constitutionally appropriate the funds of the State to the building up of any "sectarian" or "theological" institution. All the institutions which the Legislature endows, it holds in its own hand, and reserves to itself the right to enlarge, restrain, or annul, the powers granted them, accordingly as the conduct of the institutions, or the interest of the community, may seem to require. Massachusetts Legislature, I believe, established in Waterville a "Literary and Theological Institution." But our Legislature has created a College there, under the title of "Waterville College," and has confided its management to a board of Trustees, whose duty it is to see that it answers the purpose, not of a sectarian, but of a State institution, affording to all classes of citizens equal privileges. The Constitution makes it the imperative duty of the Legislature to endow from time to time all our Colleges and Literary Institutions, as their wants and the circumstances of the people may authorize. When the Trustees of Waterville College presented their application, for continued aid, before the Legislature, and before the Committee of which I had the honor of being a member, I considered it proper first to inquire, ought the relationship of parent and child still to subsist between the Legislature and this College? Or have the Trustees so violated their trust, as to forfeit the confidence reposed in them, and authorize our annulling the powers granted them, and thereby dismembering the child, that it may no longer look to us for support? Upon these inquiries I could not find evidence against the Trustees, to authorize an Act annulling their powers, and annihilating the College. Regarding the College therefore as yet a State Institution, I inquired, do its present wants, and the circumstances of the people, authorize the Legislature to render it further aid, in the spirit of the constitutional declaration of duty? On this inquiry different members come to different results; but the conclusions to which I came may be seen in the remarks I made in the House of Representatives, which I wish you to copy from the paper herewith enclosed, and insert below.

Remarks of Mr. Cobb, of Waterville, on the Resolve of the Legislature in favor of Waterville College, in the House of Representatives, February 7, 1828.

MR. SPEAKER:—It will be recollected that when this Resolve was first introduced into the House I made a statement of the annual income and expenditures of Waterville College, from which it appears that, taking into the income the grant which this Resolve provides for, there will then be 140 dollars deficiency of funds to meet the necessary expenses. The items of expense I obtained from the Treasurer of the Board of Trustees. No item is unreasonable. The institution cannot operate as a College with less expense. It appears hence that the Trustees of that institution do not ask us for any thing more than what is indispensably necessary for its continuance in operation. This College is situated in the heart of a fertile country, where provisions and board are, and probably always will be, cheap. The Legislature of the State has, by its solemn act, decided that the public good would be served by the establishment of this Institution, and has induced individuals to expend a large sum of money there, which they would not have done had not the Legislature authorized them to expect that a College should there be supported. Many young men are likewise in their course of study there, with the just expectation that so far as the reasonable patronage of the government can affect them, they shall be favored with reasonable opportunities for an education. Now the question to be considered by this House is, in full view of the subject as it stands before us, will the tax upon the State of 2000 dollars per year for three years to come for this College, be so oppressive upon the people, as we so unable to pay it, that we cannot afford to make the grant, though the ability of the Institution to answer the end for which the State government created it, absolutely requires

it? Had we better stop here, throw away all that has been done for this Institution, by permitting it to die where it is? The subject is too important to be acted on rashly. If the question were on building up a new institution it would be different; but it is whether we will grant a necessary support to an institution which we have adopted and fostered,—or whether we will snatch from it the parental arm which we have proffered, and let it crumble into ruin. I have heard it suggested out of doors, that the poor, the laboring class of citizens ought not to be taxed to support those higher institutions for the benefit of the rich. Sir, what supports these institutions? Is it the poverty, or the wealth of the country? Surely the property pays the taxes. The poor man who has a large family, and pays but a trifling tax, has his children, reared in common schools by monies assessed on his richer neighbors. While my rich neighbors pay twenty dollars to my paying one, for the education of my children in common schools even if the higher schools were for the particular benefit of the rich, I would not grudge them their privilege there. But this is not the fact. A large and respectable, and very useful portion of professional men in our country, who have received the benefits of our higher literary institutions, are from the laboring class of families. If the son of a poor man aspires after knowledge in the higher branches of learning, to advance his happiness and usefulness in life, it is as great a privilege to him to have opportunity to obtain his education in our own State, as it is to the son of the rich,—and more so, for the rich man can send his son and support his education in another State, which the poor are unable to do. I have seen a determination with some, to do nothing more for the Colleges in our State, until something more has been done for primary schools.—Mr. Speaker, here is no war between our Colleges and common schools. The friends to the former are no less friends to the latter. There is no need of letting our Colleges sink with a view to support our common schools, nor is there the least need of withdrawing any of our support from common schools, or refusing to do even more for them, to give reasonable support to our Colleges. Pass the Resolve on your Honor's table, and on a man who has an estate of 1000 dollars, it will lay a tax of about nine mills. Add this to what we have been paying to Bowdoin College and Gardiner Lyceum, and it will make a tax of about three cents per year, which a man worth 1000 dollars pays for the support of these high State Institutions.—Compare this with what the same estate pays for lower schools, and surely it will not be judged an unreasonable proportion to be devoted to the higher branches of learning. I am not in favor of multiplying the number of the higher institutions, but what we have adopted, and taken under our patronage, we are well able reasonably to support, and do justice too to our common schools. They are all necessary, they all ought to receive reasonable encouragement, for they are all, common schools and Colleges, designed for the good of all. All classes of the community, rich and poor, are equally interested in them; and they are as important to the good of the whole, as are both the greater and the smaller arteries to the life of the animal body. But I need not multiply and protract arguments to urge upon this House a subject so important and so simple. I cannot doubt that the intelligence and good sense of this branch of the Legislature will concur with the Senate in the passage of this Resolve.

But "Cincinnati" says, "Mr. Cobb is building up with one hand what he is pulling down with the other;" and again, "Mr. Cobb is not a believer in the creed taught in the Waterville institution, yet he is an advocate for conferring a donation," &c. I conclude however that these remarks, together with the whole piece, were written under the impression that Waterville College is a "Sectarian," "Theological" institution, and that some system of Sectarian Theology makes a part of the regular course of studies assigned to the students. But I have favored the making of no donation from the State, to aid the teaching of any system of Sectarian Theology. I have no reason to suppose that if Universalists had the management of Waterville College, they would have directed the use of any different books, or assigned to the classes any different course of study, from what its present officers have introduced. True, the persons whom the Trustees have employed as officers of instruction, are, in religious sentiment, Calvinist Baptists. And the students, when there is no other meeting in the village which they prefer, attend on their ministry. But with that I had nothing to do as a legislator; nor from it have I any thing to fear as an individual. The general spread of science is not what will build up Calvinism; it will yet overthrow it. That unchristian system was invented in an age when the learning was in the hands of a few, and the common people were in ignorance, and now with the general spread of science, the people will be better and better qualified to detect its errors. A very respectable number of the students who have attended the College at Waterville since my residence in that place, have been favorable to the doctrine of Universal salvation, and I have never known the instance of any one's becoming any less favorable to it by being there. Some, having the opportunity of reading correct Theological publications, supporting and illustrating the true doctrine of christianity, have on hearing their College officers sermonize on the Sabbath days, been more and more astonished that men of their opportunities should so long continue slaves to so absurd and unscriptural creeds.

The officers of Instruction in Waterville College are Calvinist Baptists; those in Bowdoin College are Calvinist Congregationalists; and those in Harvard College, Massachusetts, are Unitarians. And yet a youth, in the course of his literary studies in either of those Colleges, is in no more danger of being led into religious errors, than he would be in any other sub-

away from any other neighborhood. While the collegiate course, he will fall in company with books and men of different religious tenets, and so he will in any other residence.

But I need not multiply words. My design has been simply to correct a mistake concerning the exclusive character of Waterville College, and to show that in my course with respect to it in the Legislature, I designed to aid a needy State Literary Institution. Whether the circumstances of the people and the condition of the College authorized the making of this grant, is a question on which the members of the Legislature honestly differed, and so may others. But my concern was to do what in my own judgment was duty. I neither expect nor ask that any returns for what I have done. If they do wrong towards me, or towards my religious friends, they must suffer for their own wrong. They may some of them shut up Meeting-Houses against their respectable neighbors, and shut out proprietors from their own pews, because they wish peaceably to assemble for the worship of the unchangeable God, who is "good unto all," but none of these things move me; this wrath of man will be overruled of God for the advancement of the precious cause of truth.

To conclude, I must say with reference to the last sentence of your correspondent, that I could not have expected "from an highly respected individual in Massachusetts," an insinuation that I was governed, in the case which has been the subject of question, by the basest and most contemptible of motives; that I acted the "serpentine spool;" that I voted away the money of the State to purchase the notice of my religious opposers. In answer to such an insinuation I have only to say, that, whether I have been in the habit of bartering, bowing and cringing, to purchase or retain the favorable notice of either friend or foe, I am willing that they who know me should judge. And no "respectable" stranger will undertake to pronounce judgment until he knows.

S. COBB.

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, APRIL 4, 1838.

Mr. Samuel Baker, of New Sharon, Mr. N. W. Flowers, of Saco, and W. Hamlen, of Magnolia, Florida, are appointed agents for this paper.

EDITORIAL MISERIES. The "miseries" of an editor's life, as every one acquainted with the labors, cares and responsibilities connected with the publication of a Newspaper will bear witness, are multiform & intolerable enough at best, & on a generous public might press a righteous claim for a needed indulgence toward the editor; but ours seem to be more aggravated than any of our neighbors and have well nigh brought us to the determination of seeking a retreat in some more retired pursuits. It would seem as if, in justice, it ought to be enough, that our situation and the labors belonging to it, make us liable to the daily shafts of abuse and malignity which our enemies cast at us, and that pursuing the course we do, we should have brought down a storm of hatred and bitterness from a majority of the community—a hatred that in all probability, will follow us to the tomb. But that, when our bosom beats with generous innocence, our friends—those on whom we rely, not for support only, but for a kind & fraternal indulgence,—should help to add to our miseries;—this is an additional load that may well depress the strongest.

When the present editor of this paper entered upon the duties he has since endeavored honestly to discharge, he promised to furnish his readers with the "political and general intelligence of the day" as well as with articles devoted to religion and morality. This was done because we then knew, and still know, that they, many of whom take no other paper, wish to be supplied with whatever of news is in circulation. At the same time we pledged ourselves not to "take any part in controverted politics," knowing that this would be unnecessary, unsatisfactory to our patrons, as it certainly would be undesirable to us. This course we have honestly endeavored to pursue. But notwithstanding all our caution, we have not had the good fortune to escape censure. The country is at present unhappily divided into two great political parties, both of which are extremely sensitive; and we find that we can hardly give place to any fact, which is not viewed by one party or the other as betraying a disregard to the pledge we originally gave. We regret,—we are truly sorry, that our friends should not be disposed to be more just to our intentions. We assure them, as soberly as it is in our power to do, that never in the publication of a single article, have we designed to aid the cause of one party or to injure that of the other. We are concerned only in the facts as they come to us, believing it is expected of us that we should present them to our readers. If any of them may not be acceptable, this is not our fault. We did not make the facts, and as to any inferences to be drawn from them, readers must draw them themselves; we never shall do it for them. It has been our misfortune to be suspected, and perhaps blamed, by both

parties; by one about as often as by the other. A few days ago there was a dreadful racket because we published an extract from a letter received here stating that Messrs. Madison and Monroe had written to Washington saying they had declined serving as electors for President. This was a certain evidence that we were for Gen. Jackson, and that we designed to help his cause. It was in vain for us to say we published it innocently, without any comments of our own, merely to let our readers know the news. We must have been secretly opposed to Mr. Adams or we should not have admitted it into our columns.

Another day we have sinned against the other party. We stated that the Administration folks had triumphed in New Hampshire. Well was not this a fact? Why, yes; but it was inserted to depress the spirits of the Jackson folks. But we took the statement from the N. H. Patriot, edited by Hon. Isaac Hill, a Jackson editor, and does our repeating it prove us to be Adamsites more than his making it proved him an enemy to Jackson? Our readers expected us to let them know the result of that election, and accordingly we did it; but surely we were not accountable for the fact stated.

Again. Complaints reach us that we have stated that the report of Col. Barrell is found fault with by many of the News-papers. This is proof positive that we wish to injure Mr. Adams who sent him down east to ascertain and make report of the facts relating to the N. E. Boundary affair.

Another day we have said Mr. Adams has demanded of the British Government to release Baker and to pay him for false imprisonment. This must have been stated in order to make people think Mr. Adams was determined the rights of Maine should be maintained &c.

Now standing in the midst of such opposite fires,—suspected in every trifle by both contending parties—what can we do? Shall we keep our readers ignorant of facts which they want to know? But in doing this we should verily violate our original promise to present them with the "political and general intelligence of the day." They demand the news at our hands; but if we give it, with our greatest caution to avoid "taking any side in politics," we are suspected, sometimes in the very same article, by both parties as being in favor of the opposite one.

"Oh! jealousy, thou art as cruel as the grave." Do let us, among our friends, ask for justice, if we cannot be allowed indulgence. We do hope not to be accused of what we know we are not guilty. It is our aim to be impartial—entirely neutral. All other religious papers, as large as this, though they are under the same obligations which we are as it relates to politics, do not hesitate to declare their preferences as to the candidates for the Presidency; and this too we believe without being complained of by their subscribers; but we ask not for so great an indulgence. We have no desire to espouse the cause of either. All we ask is, that when we state naked facts, with the single view of letting our readers know the news, we should not be suspected of entertaining motives that never entered our heart. We do hope, most devoutly hope, that the presidential election will be over before we commence another volume, and that a time will then come when the public, being less intensely sensitive, will also be less jealous, and when we can be allowed to pursue the "even tenor of our way" without being complained of for telling the news. In the mean time we shall trudge along on neutral ground, endeavoring to keep a clear conscience and still hoping for some little charity from our political readers.

We have, during the present session of Congress, been frequently indebted to Gov. PARRIS, GEN. CHANDLER, Senators, HON. MR. BUTMAN, Representative from Penobscot District, and we believe in one instance to HON. MR. SPRAGUE, Representative from this District, for various interesting public documents. The Engineer's Report of Surveys in Kennebec river &c. has not been received at this office. The people of Gardiner probably feel more interested in those surveys than the citizens of any other town; and it would really have been acceptable to us to have had Col. Abert's Report. We view with highly favorable regard those members of Congress to whose attentions we are indebted.

It is said that the President has ordered four companies of U. S. Troops to be stationed immediately on our N. Eastern Boundary to protect our citizens from the attempts of the British officers to imprison them. They are to be on the ground by the first of June.

"Hats off, gentlemen." The House of Representatives of the U. S. the members of which body sit with their hats and caps on, unless they choose to take them off, have passed an order requiring that the citizens who visit the galleries for the purpose of witnessing the doings of the House, shall not appear there with their hats on. This order

has given umbrage to some sturdy republican wights. They don't like the doctrine that they, the sovereign people, must be required to "dovse their peaks" to their servants in Congress. If the members of the House, will, like the gentlemen in the Senate, take their hats off, they express a willingness to do so too; but they think it looks too much like princely authority to demand them to take their hats off before they can be permitted to see what their servants are about. What! says a writer in the National Intelligencer, if they can order me to take my hat off, they may by the same rule require me to strip of my coat, pantaloons and shirt! "What we would do with pleasure, voluntarily, becomes, if compulsory, odious and intolerable. Despotism may sit with her hat and her shoes on, and command her vassals to take theirs off—not so with Republicanism, she has no vassals."

GOOD. The citizens of Vassalboro', at their late annual town meeting, voted that no spirituous liquors should be allowed at the expense of the town, to those who work on the road.

CONGRESSIONAL.

[From the Boston Courier.]

Washington, March 24.

The Senate was occupied for some time this morning upon a bill from the other House giving the Speaker of that body the same privileges of franking letters, &c. that are enjoyed by the Vice President of the United States. Mr. Webster proposed an amendment, which was opposed by Mr. Hayne of S. Carolina, on the ground, that the privileges at present enjoyed by the Vice President, were only allowed to him as presiding officer of the Senate, and that the like privileges ought to be enjoyed by the presiding officer of the House. The amendment was lost and the bill passed to a third reading. Some other business was done in the Senate, but it was not of much public importance.

It does not appear probable that any thing satisfactory will be done in relation to the Tariff at the present session. It is almost the only important subject now before Congress, and yet there seems to be a disposition among the members to do nothing with it. Mr. Mallory's amendment will, however be decided in a few days. What will then be the fate of the bill is uncertain, but in all probability the final vote upon the subject will be a death blow to the reasonable hopes of the manufacturers. So long as the Presidential question is pending, there is no prospect of any thing being done for the good of the country, and particularly of New-England. The Tariff bill will come first in course to-morrow, and it is said that Mr. Bates means to speak in favor of Mr. Mallory's amendment.

MARCH 25. Little of interest was done in either branch of Congress to-day. In the House, a bill was passed, reducing the amount of postage on pamphlets sent by mail under the direction of state authorities for the use of public schools, to the regular charge for periodical pamphlets. Mr. J. S. Barbour made a speech of some length on the subject of disbursing and accounting officers, endeavoring to show that President Adams had spent more money for contingencies than had been spent by his predecessor, Mr. Monroe. In committee of the whole, Mr. Hoffman made a speech of more than two hours against Mr. Mallory's amendment to the tariff bill. His argument was, that the manufacturers would, by the proposed bill, get all, and even more than they wanted; it was a good bill, and the manufacturers ought to be satisfied. Mr. Bates of Massachusetts took the floor in reply—stated that being himself a wool-grower, he was opposed to the bill, and wished to give his reasons. It would be ruinous to that interest and would prepare a knife to cut the throat of every sheep in the country. He wished also to vindicate the manufacturers, who had been assailed in a most unjustifiable manner. The committee then rose, on Mr. Bates's motion, and the House adjourned. When the House first resolved itself into a committee of the whole, Mr. Mallory expressed a hope, that the vote on his amendment might be taken to-morrow, satisfied as he was that further discussion was altogether unnecessary.

OFFICIAL PROFITS. Most of those distinguished men of our country who have held the highest ranks in her councils, have passed from their splendid stations into the chill embrace of poverty. Of this fact, the late Mr. Clinton affords another example.—At his death, though rich in the affections of millions, he was poor in this world's goods. He had great opportunities to aggrandize himself; but he scorned to seize upon them. With the knowledge which he must have acquired in relation to lands and estates along the line of the canal, and his foresight into their rapid advancement in value, he might have speculated deeply and enriched himself almost beyond measure. But he died poor; and the fact speaks volumes for his sincerity and his patriotism. Since his death, the chattels of his household have been grasped by greedy creditors—an execution elings even to those silver vases, the grateful gift of the Merchants of New-York on the completion of the Canal—and his offspring are thus robbed of a proud memorial of their father's greatness and virtues. Can the legislature and people of New-York behold these things without a sympathizing tear, or an atoning blush?—*Eve. Bulletin.*

There are perhaps few articles of native production, that comes within the class of necessities, as a commercial and navigating people, and for which we have to pay a high price, as *Hemp*. The importation for 1837 was 100,566 cwt. paying a duty of 75 cts per 100. This production is of easy cultivation, and particularly congenial to a large portion of the soil of Maine. It would always command a cash price, and at rates too, of profit, much larger than nine-tenths of any other labour or skill of the husbandman. Our country friends will do well to think of this matter. Their industry and enterprise cannot be better directed. A late report to Congress,

by Com. Rogers, gives the preference to American, over any other Hemp that is imported; and states the fact, that the foreign is not used in our Rope Walks, for cordage, ordered by the government, when native Hemp can be procured.—*Me. Inq.*

Four or five genteel knaves in New-York, part of a gang who have carried their forging and swindling operations to a considerable extent, have been seized and stopped in their operations. An Englishman named Stevens, who has travelled in this country and the West Indies under various names, appears to be the master spirit of this gang. At Havana he pretended to be the son of Lord Erskine. It was a most striking resemblance between this man and Mr. Redmond, the keeper of one of the hotels in New-York, which caused the latter to be arrested and imprisoned for imposing a forged check on one of the banks. The innocence of Redmond fully appears, now that the real rogue has been detected. Ware, one of the gang, who had before been arrested, swore the crime upon Redmond, to avert suspicion from his comrade in villany.—*Ken. Jour.*

PRINTING.—One of the steam presses now in use in London upon the daily papers, if kept at work for twenty-four hours, would do as much as two million two hundred and four thousand scribes could perform in a day with their pens. Such are the improvements of art. The manual labor upon one of the largest daily papers is done by about two dozen hands. One man can do at the present day what four centuries ago would have required four hundred thousand. *lb.*

At the last Liverpool custom house sale, a keg of rum was sold, which when tapped was found to contain a peculiar fine apple flavour. In the keg when the spirits were drawn off was found a Guiana snake of about five feet in length coiled up.

This is not the only instance, of finding serpents in spirituous liquors. There is one more deadly than the snake of Guiana, which has poisoned thousands, and rendered unhappy and miserable millions of the human race. *N. Star.*

Governor Forsyth, the successor of governor Troup, has issued a proclamation calling upon the constituted powers of the state of Georgia to resist the operations of the Cherokee Indians, who have made to themselves a constitution of government, and have thence assumed an attitude of independence. *lb.*

He that is without name, without friends, without coin, without country, is still at least a man;—and he that has all these is no more. Then why do the rich pride themselves upon their money,—and attempt to crush those who have none? All must live their appointed time, for what can stop them? All must act the part assigned them in this world, for who shall alter the great plan of nature or interfere with the arrangements of the great architect, who framed and now upholds the universe? No great name can do this, nor the hordes of the miser, nor the thousand friends, nor the powerful country of which he is one. *lb.*

The N. Y. Redacteur of Thursday contains a list of the names of about four hundred Spaniards, exiled from Mexico, who embarked at Vera Cruz from the 1st to the 18th of February in 14 vessels, 8 of which sailed for New Orleans, 2 for New-York, 3 for Bordeaux, and 1 for St. Thomas.

The following marvelous circumstance is occupying much of the public attention in Paris.

"It is a wonderful phenomenon exhibited in the person of a little girl, thirty two months old. It is said that the whites of each eye exhibit in distinct letters, which grow in size as she advances in age, the words 'NAPOLEON EMPEREUR,' in capitals. The word *Napoleon* is above, and the word *EMPEREUR* below the sight of the eye, which is a lively blue. She has been visited by the most eminent anatomist, who are unable to detect any deception in the appearance. The fact seems to be strongly attested; and is, of course, wholly unaccounted for. The people seem to look upon it as a sort of miracle; while the more reflecting regard it merely as one of those spots of nature, which are so fantastic, and at times so amazing.

The ladies of New Haven are engaged in making clothing for the suffering Greeks and many cloths are also contributed by the gentlemen. The ladies of Wallingford, Conn. have also forwarded money and clothing to the value of about 70 dollars, and about 300 yards of cloth with other articles have been received from Humphreysville.

The Mayor of some city in the south of Europe, the name of which I do not recollect, being teased by a painter what motto he should put upon a clock which was about to be placed in the city hall, said to him in a pet,—"Go about your business!" This motto, which was perhaps better than any the Mayor could thought of had he cudgelled his brains for a week, was placed upon the clock, and conveyed a salutary admonition to all idle loungers, who were not too lazy to read it. In every well regulated society, this motto, coarse and impolite as it seems, ought to be respected.—[*Bos. Pat.*]

At a conventicle, which, for want of better accommodations, was held in a barn, Cuffee, fancying himself, as in duty bound, very much wrought upon by the rousing preaching of *Massa Whitefield*, lay down in the yard, and performed his convulsions on ground which was only noted as the theatre of far different operations. On being asked the cause of his vehement groans and gesticulations, and told that it was not "Massa Whitefield," but some less eminent brother who was officiating, he got up, and shaking from him, as well as he was able, the adhesive properties of the barn-yard, exclaimed— "Not *Massa Whitefield*! By gum—den old Cuff dirty he new coat for noting!" [Con. N. H. Stat.]

Incendiary attempts have been made at Portland, on the shops of Mr. Simmons, a shoemaker, Main-Street—the shop of Mr. Friend Loring, joiner, do—and the shop of Mr.

Charles Frost, joiner, Centre-st. The citizens, at a meeting, have authorized the Selectmen to offer a reward of \$500 for the detection of the villain or villains.

Brother Canfield's vindication of his views came to hand too late to permit us to say any thing by way of reply this week.—We can now only ask him and the reader, if Acts i. 24, 25, quoted as Br. C. would have it, seems to make good sense, "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two (Matthias or Barsabas) thou hast chosen, *that he may take part of this ministry and apostleship, that he might go to his own place.*" The whole text reads thus: "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he [who?] might go to his own place."

MARRIED.

In Bath, on Thursday evening last, by Rev. Mr. Starr, Major JAMES H. McLELLAN, merchant, to Miss EMMA FIELDS.

In Portland, by the Rev. Mr. Bisbe, Mr. William Atkinson to Miss Eunice Gallison.

In Boston, Mr. Moses B. Lakeman, formerly of Hallowell, to Miss Sybil Coburn, of Dracut.

In Jefferson, Mr. Randall Jones, to Miss Eliza Shepherd.

DIED.

In Bath, General Dwelly Turner, aged 37 junior partner of the firm of M'Lellan & Turner. The deceased was well known to the public, as a correct, enterprising, and accomplished merchant.

In Topsham, John Merrill, Esq. in the 95th year of his age.

In Westbrook, Capt. Benjamin Bailey, aged 39, formerly of Portland.

In Weathersfield, Vt. Feb. 6, Mr. THOMAS KIDDER, aged 77. This aged brother, and late fellow traveller was, according to the common use of the phrase, a good man. He had long been a believer in the doctrine of God's universal grace, embracing, as its object, the salvation of all men. This doctrine, which he found was good to live by, proved, to him equally good, at the approach of death. We deem it proper to put this on record, that the language of the dead may speak to the living; and that future generations may profit by the testimony of those that have gone before them.—*Ch. Repos.*

At Whiting, August 10, 1827, Mrs. Elizabeth Babbitt, consort of Rev. James Babbitt, aged 52. Mrs. B. was a worthy and religious person; she died in the full triumph of that faith which embraces in it a blessing for every son and daughter of Adam's vast family.—*lb.*

LIST OF LETTERS

Remaining in the Post-Office, Gardiner, Me. March 31, 1828.

Edward Austin,	Stephen Marson, 2,
Samuel F. Blair,	David Maxwell,
George W. Bunce, 2	Hannah Nickels,
William Cobb,	James O. Page,
Sally Chick,	Eben C. Potter,
E. Dill,	Hepz Pinkham,
Joshua Edwards,	James Philbrick,
Ruggles Giles,	Hannah Robinson,
Miles (Goldier, Whitefield,	Timothy Robinson,
Moses Heriman,	R. G. Robinson,
Daniel Hildreth,	Mary Swanton, 2,
Edward Jarvis,	Robert C. Tonic,
Joseph Johnson,	Nathaniel Tibbets,
Mary Ann Jackson,	Idjah Travers,
Nathaniel Loud,	Aaron Wilkin,
Sally Langley,	Joshua P. Wilmarth,

SETH GAY, P. M.

April 2, 1828.

GLAZIER & CO. have this day published, an elegant Stereotype Edition of BROWN'S PHILOSOPHY OF THE HUMAN MIND, in 2 vols. octavo. Also Flavel's Touchstone, 18 mo, fine Edition. Pencil on the Heart, 18 mo, do. do. Hallowell, March 25.

HUNTER'S SACRED BIOGRAPHY. GLAZIER & Co. will get to press immediately, and publish in a few months, a good edition of Hunter's Sacred Biography. Hallowell, March 28.

MISSING. The persons who have in their possession No. 2 and 3 American Quarterly Review belonging to Glazier & Co.'s Library, are requested to return them. Hallowell, March 28.

TENNY'S Indelible Ink, for writing on Linen &c.—warranted equal to any imported or made in this country, for sale by gross, dozen, or single, at lowest Boston prices by GLAZIER & CO. Hallowell.

THE Elegant Young Horse, WARRIOR, of a real dapple-grey, sixteen hands high and four years old—recently purchased from the estate of Capt. Gilchrist, Charlestown, New-Hampshire,—will stand at the stable of the subscriber in Pittston, (near Warren's ferry,) where all gentlemen, of taste, for that kind of animal, are respectfully invited to call and examine for themselves. GEO. WILLIAMSON.

April 1, 1828.

TWO STONE MASONS.—Proposals will be received until the next term of the Court of Sessions, at Augusta, on the last Tuesday of April next, for erecting the Walls of a New Court House, on the site where the old Court House stands,—to be fifty feet by sixty, and thirty feet high, of split stone, to be laid in horizontal courses, first story to be 24 inches thick, and the 2d story 20 inches; work to be done by 1st November, 1829. Also for a cellar under the whole of said building six feet deep, with two feet underpinning or base.

The proposals to state the price per superficial foot for furnishing and laying the same in good time mortar, also price per superficial foot for window caps, sills, door steps, and other hammered stone which may be required in the erection of said building. Proposals will be received for the cellar separate. All proposals to be sealed and directed to the Clerk of the Court of Sessions, at Augusta, and to be opened and examined by said Court, Augusta, March 20, 1828. 13

BRIDGE NOTICE.—At the annual meeting of the Stockholders of the NORTH TURNER BRIDGE COMPANY, holden on the 5th inst. it was agreed, that the whole stock of the Company should be paid in, as follows: viz. one third part thereof, in the present month of March; one third in the month of June next, and the remaining third part in the month of September next. As the contracts of the Company contemplate the completion of the whole work in the month of September, a punctual compliance with the above requisition is rendered indispensable. TIMOTHY HOWE, Clerk.

N. B. The annual meeting stands adjourned to the 7th day of May next. Turner, March 15th 1828.

CHEAP ROOM PAPERS.

A NEW supply of low priced Room Papers, just received and for sale at the GARDINER BOOKSTORE.

POETRY.

[From the Christian Examiner.]

THE DYING CHILD.

'Tis dying! life is yielding place
To that mysterious charm,
Which spreads upon the troubled face
A fixed, unchanging calm,
That deepens as the parting breath
Is gently sinking into death—
A thoughtful beauty rests the while
Upon its snowy brow,
But those pale lips could never smile
More radiantly than now—
And sure some heavenly dreams begin
To dawn upon the soul within!

Oh! that those mildly conscious lips
Were parted to reply—
To tell how death's severe eclipse
Is passing from their eye;
For living eye can never see
The change that death has wrought in thee.

Perhaps thy sight is wandering far
Through the kindled sky,
In tracing every infant star
Amid the flames on high—
Souls of the just, whose paths are bent
Around the glorious firmament—
Perhaps thine eye is gazing down
Upon the earth below,
Rejoicing to have gained thy crown
And buried from thy woe,
To dwell beneath the throne of Him
Before whose glory Heaven is dim.

Thy life! how cold it might have been
If days had grown to years!
How dark, how deeply stained with sin,
With weariness and tears!
How happy thou to sink to rest,
So early numbered with the blest.

'Tis well then that the smile should lie
Upon thy marble cheek;
It tells us of our inquiring eye,
What words could never speak—
A revelation sweetly given
Of all that man can learn from Heaven.

ON MONEY.

Money! thou universal, pagan curse,
That shuns the poor, and fills the miser's purse;
That tempts the needy rogue to meet his fate,
And makes the wealthy, prosperous villain great,
That sets the dunces, the coward, and the knave,
Above the wise, the honest and the brave,
And makes the learned, experienced head bow low,
To empty, upstart fools that nothing know.

INTELLIGENCER AND CHRONICLE.

INTemperance. Some persons, we do not know who, has done us the favor to send us the Annual Report of the American Temperance Society. The Report and Appendix, filling 68 octavo pages, are generally interesting, and contain much information in relation to the bad effects of ardent spirits upon the physical & mental systems, together with many interesting accounts of the success which has attended the labors of the society within the last year. It is truly gratifying to learn that on the whole the vice of intemperance is decreasing throughout the country. We have not room for the report nor indeed for a full account of its contents. The following extracts we take from the Appendix.

CRIME.

From the second Annual Report of the Prison Discipline Society, it appears, that from 1806 to 1826, there were condemned to the several penitentiaries in the United States, 20,000 criminals. It is admitted on all hands that these, with perhaps scarcely one exception, are not only intemperate persons, but also that they were hurried to the perpetration of crime when in a state of intoxication. The manner in which the excitement of spirituous liquors leads to atrocious deeds is thus clearly described by F. C. Morgan, M. D. in his Sketches of the Philosophy of Life:—"Legislators know no better expedient for the prevention of crime, than the exaggeration of punishment. If the dread of danger, or penal consequences, affords a stronger excitement than the temptation to crime, the most unprincipled villain will abstain from its commission; but give to that man an intoxicating fluid, which by quickening the circulation shall increase his courage, and at the same time hurry on his ideas and obscure his powers of reflection, and the deed will infallibly be committed."

The expense of confining and punishing these victims of intemperance may be estimated from the cost of the following prisons.

New York State Prison (city of N. Y.)	from 1796 to 826	\$1,237,343
Massachusetts State Prison	from 1814 to 1824	78,328
Connecticut State Prison	from 1790 to 1824	204,594

The Clerk of the Court of Sessions in the city of New-York states, that there were committed to the city prison and Bridewell in that city, from the first of January, 1822, to the 20th of November, 1826, 11,535 persons for various crimes and misdemeanors.—In Carey's picture of Philadelphia it is stated, that from 1813 to 1823, the number of prisoners in the Mayor's Court in that city, arrested for various criminal offences, was 16,537.—A writer in the North American Review computes the number of persons in Boston who live by vice and crime, at 2,000. We deem it unnecessary to adduce testimony to show that more than three fourths of this amount of crime is the direct result of intemperance.

Quantity of Ardent Spirits consumed, and its cost.

The Hon. Timothy Pitkin in his Statistics of the United States, 1816, pp. 101, 102, writes as follows:—"The distillation of grain has, within a few years, increased very rapidly in this country. 1801, the quantity of spirits distilled from grain & fruit, was estimated at 10,000,000 of gallons. By the returns of the Marshals, giving an account of the manufactures of the several states, in 1810, it appears that the

quantity distilled during that year, from fruit and grain, exceeded 20,000,000 of gallons. Much the greatest part of this, probably three quarters, was from grain. It is calculated that a bushel of rye or corn will produce from two gallons and a half to three gallons of spirits. In 1810, therefore, between five and six millions of bushels of rye and corn must have been made into spirits. In Pennsylvania alone, in that year, there were 3,334 distilleries, producing no less than 6,552,284 gallons of spirits, principally from grain. The whole or nearly the whole of this is consumed in the United States. When we add to this the quantity distilled in this country from molasses, and that which is imported and consumed here, we find the annual consumption of spirits in the United States amounting to 31,725,417 as the following calculation will show:—

Spirits Distilled in the United States, in 1810.

From Foreign and Domestic materials	Gallons.
Exports during that year	25,499,382
	608,843

Leaving to be consumed	24,890,539
The average quantity of Spirits imported and consumed from 1801 to 1812 inclusive.	6,834,878

Making 31,725,417

About four and a half gallons for every person."

Since that time the quantity of spirits consumed in this county has increased in a greater proportion than the increase of population. A careful inquiry into the amount sold by retail in several towns in New-England has shown that about 10,000 gallons are consumed among a population 1500. But assuming the habits of the people generally to be the same as in 1810, and estimating the present population of the United States at 12,000,000 the quantity annually consumed will amount to 56,000,000 of gallons, which at 50 cents the gallon will amount to 28,000,000 of dollars.

The loss sustained by a laboring man in humble circumstances by indulging himself in six cents worth of ardent spirits for the space of 40 years, is much greater than any one would, without examination, suppose. A friend has made the computation. Six cents and a quarter a day, with the interest and compound interest, in 40 years amounts to \$3,529.36. A young mechanic or farmer, therefore, who at 21 years of age complies with the prevailing custom of expending 6 1-4 cents a day for spirituous liquors, will have spent at the time he arrives at the age of 61, a very comfortable estate. So much, then, there will be saved, by wholly abstaining from this costly poison.

It is difficult to distribute the gross quantity of spirits consumed among the several portions of the community in such a manner as to ascertain the number of excessive drinkers. The following attempt at such a distribution is from a MS. sermon by the Parson of a Church in Connecticut.

"From a personal inquiry of most of the retailers in this place, and a very moderate estimate in regard to those whom I had not an opportunity to visit, I am well satisfied that there is sold by retail in this town the amount of 10,000 gallons of ardent spirits annually, equal to 90 hogsheads. The population not far from 1500. There is on an average then 6 1-2 gallons to each person. But of the 1500, 700 infants and children consume either none at all, or but very little. The 10,000 gallons are, therefore, to be divided among 800 persons. This will average 12 gallons to each. But who drinks 12 gallons a year?—equal to a gallon a month—a quart a week—more than a gill a day! It may be so; yet I can hardly conceive it possible, that a person should drink this average with such undeviating regularity as not many times in the course of a year to disorder his faculties. Besides, we have sober men among us. Of the 800, we will suppose therefore that 200 do not drink over 2 gallons; the remaining 600 then will drink 16 gallons each. But we have not certainly 600 drunkards. We must suppose then that one half of these do not drink to exceed 4 gallons; the remaining 300 then must drink 48 gallons each; almost a gallon a week—all who do this are drunkards. Still I do not admit that we have 300 drunkards. Suppose then that 200 drink 10 gallons each, which is barely possible they may do without being drunkards, then the remaining 100 will drink 14 gallons, equal to 1 1-2 pints a day; this 100 must be every one drunkards."

Others compute the drinking population at 1,000,000, and the number of intemperate persons at 300,000, and the number of families afflicted in various ways by this terrible scourge at 400,000.

FOR THE INTELLIGENCER AND CHRONICLE.

Extract of a letter from a person travelling in Ohio, Dec. 8th, 1827.

After riding over Ohio corderoys, or ribs, or gridirons, for the space of 70 miles, I found myself at Mt. Vernon. Here I made inquiries for Bishop Chase, and was informed that he was then at Gambier, six miles distant. An open wagon and good driver were procured and early on a lovely morning I commenced the ride. We soon entered a deep forest, through which however was a good road. As we advanced, the flocks of wild Turkeys, the sight of distant deer, the startling of rabbits, the springing of innumerable squirrels, grey, and black, gave great animation and beauty to the scene. The sight of a stream

called Vernon river, proved that we had reached the Bishop's domain. The land is beautifully variegated by hill and dale and by every variety of soil and forest tree,—but you seem entirely removed from every vestige of human habitation, when gradually ascending a steep eminence, the rising edifice of Kenyon college greets the delighted eye. Its numerous work-shops, its various machinery, its busy work-people, at once present to the astonished beholder, a populous and industrious village. I stood near the corner-stone when the Bishop approached, and there returned his cordial salutation. I then accompanied him to his log-house, where he insisted I should remain over the Sabbath. Language fails in attempting to describe the whole scene and the depth of feeling and interest that it inspired and excited. The situation itself is nobly commanding. In the centre of this elevated and extensive plain, stands the rising building, which when completed, will afford the power of viewing at one glance the whole domain. It is finished to the second story, the stone is rough, darker than our granite and the walls are 4 feet thick. The interior of the building is arranged for the reception of every modern convenience, and exhibit the minute attention as well as the mighty energy of its founder. It is the centre of the H. that is begun. The corner stone was laid the 9th of June, and taking into view the almost unconquerable obstacles that retarded every step, the progress is wonderful. The quarry was to be discovered, the stone to be cut, to be dragged to the building spot. The trees of the forest to be laid low, to be sawed into timber and boards to be seasoned. The little pebbles on the margin of the river to be picked up and burnt into lime. All this was to be commenced and is to be continued, not by men acquainted with the different employments and adequate to their performance, but by raw, untutored beings, who have enough to support their own existence and towards whom, if in an unguarded moment, you forget the perfect laws of equality, they resent the high offence by collecting their tools and taking a hasty departure. While I staid quietly by, and witnessed the multiplied calls made on the time, temper, knowledge, talents, and patience of the Bishop, I longed to devote myself to the great cause until I saw its completion. He is resolved not to leave the spot through the winter and hopes by next September, to be ready for his family and pupils. A beautiful stone cottage is nearly finished which will become his residence. At the log-house, he has a man and his wife to take charge of his family, which consists of himself and son and a likely young man who does the duty of post-master, shop-keeper, account-settler, &c. &c. and a large number of workmen. The Bishop rises at 2 o'clock and writes until daylight, then assembles the family to prayers,—then follows breakfast, after which the Bishop superintends every part of the work and is ready to attend to whatever occurs till towards night, when supper is prepared. The same articles of food are presented at both meals and Bohea tea without sugar, milk and water, are the only liquids allowed in the house. At ten, the Bishop retires—I found his mind in a peculiarly animated state in consequence of a recent blessing. The whole work had been stopped for want of timber, it being found impracticable to supply by the labor of hands, the great demand. No saw-mill to be found nearer than Lake Erie. A mill then must be erected—it was begun—the dam, and a beautiful one it is, was built across the river, the abutments were partly finished, the raceway commenced digging, the Bishop feeling that the expenditure was almost beyond his power of meeting; when there came one of those tremendous rains, which by its fury and power threatened the utter destruction of the whole work. For twenty-four hours, the Bishop waited in anxious agony, listening to the roar of the water and the crash of falling timber. The moment that the water subsided, so that one object could be discovered from another in the liquid mass, he hastened to witness the scene and found in the view the warmest theme for grateful praise—the abutments stood secure, the raceway tho' changed in its course, was wholly excavated, saving by this unexpected aid from water, about 500 dollars, which must have been expended in manual labor. On Sunday morning several children assembled in one room of the log-house for instruction, after that was attended to, a box was put on a table and covered with a clean table cloth, to make a reading desk and pulpit for the Bishop who performed divine service all day. The workmen, their wives and children from a fortnight old and upwards,—with some from quite a distance, constituted the congregation. I never worshipped with a more attentive audience, nor joined in a choir of fuller responses. The women with great feeling acknowledged their ignorance of reading, but said, that through the blessed efforts of their good Bishop, they trusted their children would be preserved from such cause of blushing. I do not hesitate to assert, that no one possessing much reflection and much sensibility—can pass through this State—visit Bishop Chase—see his sacrifices, his efforts, see the real, the inevitable wants of the people, and not give far, far beyond what cool calculation would dictate. I once begged for him one dollar, I would now beg an hundred. Come and see,—let your own eyes behold the necessity, let your own understanding weigh the consequences, let your own heart feel the

appeal and you will be proud to become a beggar in the cause. I have but begun, and yet must be done. The Bishop told me that the letter from the society in Newburyport had obtained one hundred pounds from Mr. Gooderich—the present premier of England. The inhabitants of Ohio, generally speaking, are not deficient in intelligence, or information, but the new state of every thing prevents the leisure, or the power of bestowing on their children a good education.

SKETCH.

I came to my native village. I sat down by the fountains where I sat in my childhood. The wind whistled in bleak murmurs through the grove, and my heart was sad: I drank of the waters of its fountains, but its sweetness had flown and the stealing tear dropped from my dim eye. I beheld a maiden—she was lovely; but I could not be glad. 'Where (said I,) is Mary of the dark and smiling eye? She who once glided through these valleys? She was fair. Dark was her hair as the plumage of the raven's wings and floated on the morning breeze as yon wild waving trees nod to the winds.' 'Mary was fair, (said the maiden,) but she sleeps beneath yon silent mound, where the dark grass waves. The Autumn winds have scattered the promises of the fair Spring upon her tomb. The cypress shades the place of her rest—but she went to the earth alone: no kind hand scattered flowers upon her lonely bed. Her lover went forth to war; and she faded in death. His name appeared first and brightest among the warriors of his country—he toiled in the battle's front, and was dear to his kinsmen—his name was dreaded by his foes—but she was at rest! The clarion of war sounded victory—he left his clamour of battle; and came to the grove where he pledged his vows. Peace and honour had gilded his banner, but the dream of his early love had vanished as the unseen wind. Soon did he sleep in the arms of death.—The thistle nods over his resting place, and his ear drinks not of the sound of the trumpet, or the clattering of the war hoof. Peace is with his ashes—he hath passed away, and my soul is sad!' HORATIO.

Laborers.—A gentleman in the town of Randolph, Mass. about making a piece of road of some magnitude, stipulated as a preliminary to the engagement of laborers, that no spirituous liquors should be allowed during the progression of the work. The first day but four or five applications for employment on this condition were made; the next however, upwards of a dozen more individuals consented to the restriction, and the desired number was immediately completed. Soon after the commencement of the road, a man who was notoriously addicted to intemperance, and whose family was suffering the consequent horrors of neglect, applied for work, but was told that if employed, he must refrain from using any strong drink not only while at work but at home. As an inducement, an extra dollar was offered him in addition to his wages, though his capability to labor was necessarily inferior to that of his companions. This was a startling alternative for a drunkard, but starvation was worse.—He consented. For a few days he endured the torments of an enraged appetite, but he resolutely resisted its inclination; and at the end of three months he was a reformed man—and his family had been comfortably fed and clothed, and happiness once more reigned in the abode of misery.

This is an affecting story, and furnishes a bright example to those who employ laborers. Let it be imitated, widely and fearlessly, in every branch of industry; and many a poor wretch will have reason to bless the restriction which rescued him from destruction.—Phila-thropist.

NOTICE is hereby given to all persons having accounts with the Subscriber, that those who have demands against him are requested to call and receive their pay, and that all indebted to him on book accounts, are desired to make payment on their part. He wishes to have all his accounts up to the 6th February speedily settled, either by note or payment of the demands. For the convenience of those residing in towns north and west of Augusta, he has left their accounts with R. BELCHER, Esq. of Winthrop, to whom payments may be made (if more convenient to them than to settle personally with the subscriber) without expense, if made within a reasonable time. Those however, whose accounts are of more than four years standing cannot reasonably expect much farther indulgence. He deems it a duty which he owes to himself and to his family to have all his accounts settled as soon as may be, and he therefore wishes it to be distinctly understood that he is now determined to enforce payment, if not otherwise rendered, in a legal manner. No persons, however, will be put to cost before their accounts have been due one year.

ISSACHAR SNELL.

Augusta, March 13, 1828.

NOTICE. The undersigned Overseers of the Poor of the town of Gardiner, will receive sealed proposals for the maintenance of the Poor of said town the ensuing year, at or before 12 o'clock, M. of the seventh day of April next.

JACOB DAVIS,

A. HASKELL,

P. ADAMS.

Gardiner, March 19, 1828. 12

THE PROTECTION INSURANCE COMPANY, OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property

AGAINST LOSS OR DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

E. H. LOMBARD, AGENT TO THE PROTECTION INSURANCE COMPANY, IS DULY AUTHORIZED TO TAKE MARINE RISKS, FOREIGN and Coastwise. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

NATIONAL READER.

RECENTLY published and for sale by P. Sheldon, book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler and the highly approved American First Class Book &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, & is extremely well adapted to the purpose for which it is designed, and is rapidly superseding the English Reader. The undersigned Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care.

Nov. 23.

ETNA INSURANCE COMPANY.

J. D. ROBINSON, AGENT for the ETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNS, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal. For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies to applicants without delay.

Gardiner, May 25, 1827.

CHRISTIAN VISITANT.—Bound. During the publication of the Visitant for the last year, the Editor had a number of extra volumes printed at his own expense and responsibility. He has been at the further expense of having them neatly bound, and offers them for sale at the moderate price of 50 cents per volume half bound with Morocco backs and corners gilt, or 62 1-2 cents full bound.

He has also a very few sets of Volumes 1 and 2, bound together, making a book of nearly 300 pages. These he will sell for one dollar each, full bound.

As the sale of these volumes is all that can afford the Editor any compensation for the time, labor and money he has expended in publishing the Visitant, he hopes to realize a little from the liberality of the friends of the work.

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